St Simons K-5 (ca. 1882) 1885
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In weapons the Goajiro uses the old-fashioned bow and arrow, along with the latest breech-loading rifle. He never strolls ten yards from the ranche without his arrows stuck in his sash and the inseparable bow in his hand. Arrows are of three classes: bolts for killing birds and lizards, bolts, having a ball or piece of hard wood for a head neatly covered with wax; arrows proper, for killing game and war, armed with iron heads made from old knives filed and worked into shape; and thirdly the terrible poisoned reps, shown: these are an ordinary arrow-shaft, with two inches of the long wooden of the sting-ray (pastinaca) broadly fastened to the end, well covered with poison. To prevent accidents, each head is covered by a cane sheath. The poison is prepared from animal matter—lizards, snakes, and other reptiles allowed to putrefy and boiled down. When newly done the poison is said to be weak, the cause when too old, as the arrows have to be re-dipped at stated intervals (about nine months). Death advances from June to twelve days afterwards, a sort of blood-poisoning, and is literally certain if the reptile has not been got out (a most difficult operation) and the wound well cauterized with a red-hot nail. The Caciques of Twelve-Isles are reported the best makers, and enjoy a sort of monopoly. A bundle of twenty-four arrows is sold by them for a dress suit of cotton (eight yards). None of the arrows are feathered; the shafts are made from cane, reeds, and also wild wood. As to firearms the Indian prefers the old "Chasse" or "Tower" flintlock (percussion) to the Remington rifle, on account of the uncertainty of getting cartridges. The American flint-lock (percussion caps-procurable) is also much liked.

The principal industries among the Goajiro are collecting horns, hides, dividivi, and salt, and breeding horses, mules, donkeys, cattle, sheep, goats, with the accompanying sale of hides. Their animals are much hunted in the neighbouring provinces for being docile, having been all brought up as it were by hand, for the Indian spares neither time nor trouble on his flocks.

With regard to the language, a small grammar was published in 1878 by Rafael Celedon. Unfortunately it was printed in Paris, while the author was in America, and is replete with errors in consequence. The language is a much richer one than is generally supposed, and taken as a whole has a euphonious, pleasing effect on the ear, much more so than the neighbouring Arkanian. I have no space here to dwell upon its beauties, but cannot dismiss the subject without giving the following three examples of word-word words:—

Jalliaya, a house.	Ia, a rep (a well).	Yaw, a headman.
Shalliaya, my house.	Shia, my rep.	Shiyaw, my headman.
Pealliaya, your house.	Peia, your rep.	Piiyaw, your headman.
Shalliaya, his house.	Shia, his rep.	Shiyaw, his headman.
Shalliaya, her house.	Shia, her rep.	Shiyaw, her headman.

T:Bolinder T-5 (1920, 1955) 1957
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inherit. They hold him in great respect. A man's chief heir is thus his eldest nephew and he takes particular care of him. During his lifetime a well-to-do man will give his sons enough cattle to ensure that they will not be left destitute when he dies. Each clan has its name and its symbol: the jaguar, turtle-snake, king vulture, dog, etc., but this has no connection with totemism or magic. The Indians think no more of their name's meaning than we do, when people have animal names. They often joke about them.

A number of the clans are large and powerful, others small and weak, sometimes entirely dependent on one of the big clans. Those born into a big clan are fortunate, for they have power behind them and can count on support and help if they are insulted, threatened or robbed, for the members of a clan stick together whatever happens, united by the bond of blood. The same blood flows in all their veins. The Indians imagine that the human grows from a drop of the mother's blood, and that the foetus feeds on the new vital fluid—for they know that menstruation ceases during pregnancy.

A man does not possess the right to dispose of his blood or his life. They both belong to the clan. If he hurts himself so that blood flows he must pay damages to his clan for shedding their blood. Suicide is also punishable, though not at all unusual. After an unsuccessful attempt at suicide, the clan will claim damages, even if no blood has been shed. An Indian wanting to take his own life hangs himself. Such importance is attached to the shedding of blood, that, if someone strikes another and makes his nose bleed, this is regarded as an aggravating circumstance and increases the compensation the victim demands. His whole clan will consider itself insulted. In fact, one can really say that an Indian only has the usufruct of his life and blood.

It is the same with the land. The land in the peninsula is owned by the clans, each of which has its own defined territory. The cultivable areas are not large and lie around the few water-courses that are not dry during most of the year. These plantations are traditionally exploited by certain families in each clan and are inherited by the eldest nephews.